

We Are Looking For You

We will search for missing persons in any part of the world, and as far as possible, to help deliver the message. In case of reproduction of photograph, three dollars (12.00) extra.

One thing should be kept in mind: every person who is looking for missing persons is requested to send us by looking regularly through the *War Cry*, and to notify the Secretary Department if able to give information concerning any case, always stating name and number of issue.

1898-WEEDER, JOHANN PAUL. Born Aug. 28. Dark hair, brown eyes. Formerly a soldier in the German army. 1898-LANGWILL, GEORGE VERNER. Born Aug. 28. Dark hair, blue eyes. Formerly a soldier in the German army. 1898-THOMAS, THOMAS. Born Aug. 28. Dark hair, blue eyes. Formerly a soldier in the German army. 1898-RAFFERTY, ABRAHAM. Born Aug. 28. Dark hair, blue eyes. Formerly a soldier in the German army. 1898-ILSON, ARTHUR LESLIE. Born Aug. 28. Dark hair, blue eyes. Formerly a soldier in the German army. 1898-STRAIN, STURDY. Born Aug. 28. Dark hair, blue eyes. Formerly a soldier in the German army. 1898-ROBERTSON, JOHN. Born Aug. 28. Dark hair, blue eyes. Formerly a soldier in the German army. 1898-McNEILL, ANGELO. Born Aug. 28. Dark hair, blue eyes. Formerly a soldier in the German army. 1898-ROBERTSON, JOHN. Born Aug. 28. Dark hair, blue eyes. Formerly a soldier in the German army.

NEWSLETS

Commandant and Mrs. Johnstone conducted the meeting at Salskirk on Sunday, Dec. 12th. Captain Forsyth reports good times.

Adjutant and Mrs. H. G. Carter led on at Winnipeg IX (Ft. Rouge) on Sunday, Dec. 12th. Two souls sought salvation.

Captain A. Shortridge, of the Kidman Home, is at present spending her annual furlough with friends in Toronto.

the war, and, despite, trust, richest kind of happiness that our International Leader has come into our midst—building over with happiness. Every one of you who feels a little clap your hands!" (loud and long applause).

The Commander followed this with the formal presentation of the chairman and he, in turn, was received with an acclamation that endured beyond shadow of doubt, were any such underrating, needed, his having consented to act as the people's representative in this matter.

Next came the address of the Hon. Mr. Shanahan welcome our Leader, and among other notable things said: "The man whom we are here to honor today is a soldier, too, a soldier and the son of a soldier. He is the leader of those great army corps and regiments circle the globe, whose soldiers speak every language." Kindly and ant references were made to the late General, The Army Mother and Mrs. General Booth, and finally the speaker declared:

"The State of Illinois—the State of Lincoln, the State of these great soldiers Grant and Logan—welcomes today a mighty soldier, heart of forces which the world over are fighting sin and death, disease and poverty, Latria and gentleness, I have the honor to present in the name of the Governor of this great State, General Bramwell Booth, Commander-in-Chief of The Salvation Army."

Salvation Songs

"The wounds of Christ" 191: "The Love of Jesus" 192: "Behold, behold the Lamb" 193.

Dark shadows were falling,
My spirit appealing,
For hid in my heart sin's deep crim-
son stains lay;
And when I was weeping,
The past o'er me crowding,
I heard of the blood which can wash
sin away.

The wounds of Christ are open,
Bleeding the price made for sin;
The wounds of Christ are open,
There for refuge fly.

Second Chorus—
For the merciful Savior shall break over-
whelm us in the victory again and again.

It soothes all life's sorrows,
It soothes all its sorrows,
It bleeds the wounds which trans-
gression has made;
It turns night to morning,
So truly adorning,
The spirit with joy when all other
lights fade.

The current's first waking
Was when Christ was taking
A world's shame and sorrow through
death and the grave;
And angels were chanting
To man known the meaning
To the hearts of all nations His power
to save.

Hark, hark! Jesus calls for thee,
Come tonight!
He offers peace and liberty,
Come tonight!
He waits to pardon all thy sin,
To cleanse and make thee pure within;
For freedom now apply to Him,
Come tonight!

Oh, do not spurn His offered grace,
Come tonight!
There's violence and a dead embrace,
Come tonight!
Remember how thy Lord was slain,
Think of His agony and pain,
That He thy pardon might obtain;
Come tonight!

Long hath thy Savior called in vain,
Why wilt thou still in sin remain?
Come tonight!
In glory angels will rejoice (Chorus)
When thou hast made the foe
Oh, heed at once His loving voice;
Come tonight!

Do not reject such boundless love,
Come tonight!
For joy in fulness thou mayest prove,
Come tonight! (Chorus)
And when thou'rt near to Jordan's
Christ will be there to help and save;
And give thee victory o'er the grave;
Come tonight!

COMING EVENTS

The Commissioner

Training College Christmas Social—
Tuesday, Dec. 21.
Grace Hospital—Christmas Social—
Friday and Saturday, Dec. 24 and
25 (night).

Detention Home—Dec. 25.
Winnipeg 1. Citadel—Tuesday, Dec.
25 (Officers' Children's Treat).
Winnipeg Men's Social Dinner—Wed-
nesday, Dec. 28.
Winnipeg Kidman Home—Thursday,
Dec. 30.

Winnipeg 1. Citadel—Watch Night
services, Friday, Dec. 31.
Stony Mountain Penitentiary—Sat-
urday, Jan. 1.
Mrs. Commissioner Eadie will ap-
pear and assist the Commissioner at
each of these entertainments.

Mrs. Commissioner Eadie
Winnipeg 1.—Young People, Monday,
Jan. 2.

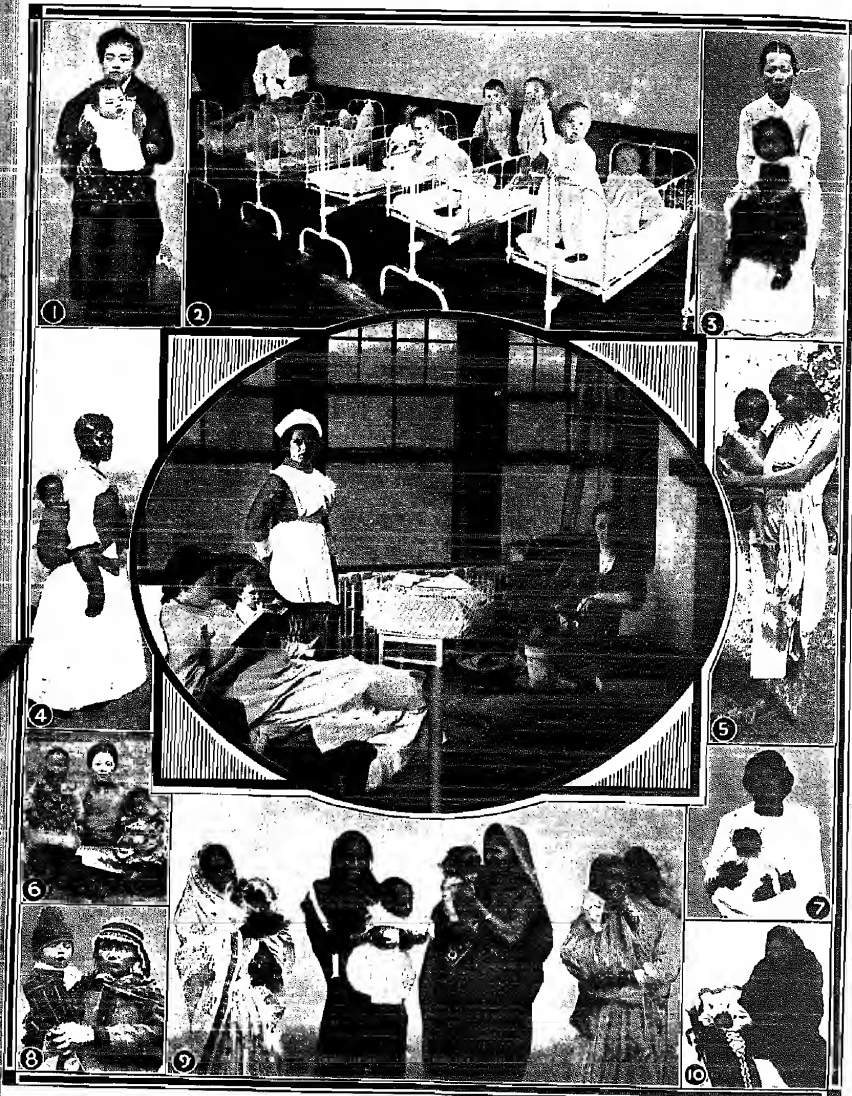
THE CHIEF SECRETARY
Frydland—Gael—Sunday, Dec. 18.
Staff-Captain Allan will accompany
Training College Christmas Social—
Tuesday, Dec. 21.

Grace Hospital—Christmas Social—
Friday and Saturday, Dec. 24 and
25 (night).
Detention Home—Dec. 25.
Winnipeg 1. Citadel—Tuesday, Dec.
25 (Officers' Children's Treat).
Winnipeg Men's Social Dinner—Wed-
nesday, Dec. 28.
Winnipeg Kidman Home—Thursday,
Dec. 30.
Stony Mountain Penitentiary—Sat-
urday, Jan. 1.

Brigadier Taylor
Elmwood—Sunday, Dec. 19 (night
only).

MAJOR ALAN GOODWIN—Brussels, Bel-
gium, Dec. 18-19; Calgary, B. C., Dec. 21;
Calgary 1. Officers' Christmas Social, Dec.
26; Calgary 1. Fri., Dec. 31 (Winnipeg
night).

STAFF-CAPTAIN F. HENRETT—Edmonton,
Dec. 18-19; Moose Jaw, Man., Dec. 20;
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Madonnas of Many Climes

The Salvation Army is everywhere active in the service of Motherhood, the best of its skill and the kindest of its attention being bestowed upon women and children without stint. The most recent development on these lines has been the extension on a large scale of the Hospital of the

is one of the sun-rooms of this department of the Bathurst Hospital, London, Ont. No. 2 is a scene from the nursery of Grace Hospital, Winnipeg, in which is seen the Superintendent, Brigadier Mrs. Payne. The other pictures are of mothers and babies.

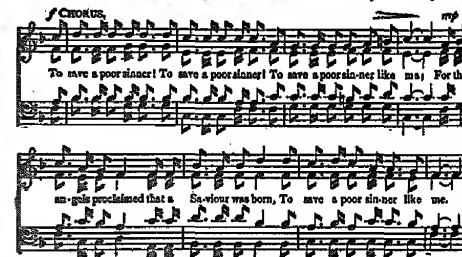
TO SAVE A POOR SINNER LIKE ME!

REDEMPTION'S STORY IN SONG

Verses arranged for
the piano by

Staff Captain Florence
Easton, T.M.G., Toronto.

mp Andante.



He was wounded for our trans-gres-sions,
Acquainted with sorrow was He;
In the garden He prayed, and sweat
great drops of blood,
To save a poor sinner like me.

He was brought to Pilate for judg-ment,
(Free)
He was sentenced to hang on a
"It is finished!" He cried, when He
suffered and died
To save a poor sinner like me.

Death's barriers could not hold
Him.
He burst them asunder for thee;
On the third day He rose, in spite
of His foes,
To save a poor sinner like me.

The Creator of Love

Some Seasonable Thoughts by The General

JESUS CHRIST'S great work was love—that is to say, He was not only the great Lover Himself, but He made love. He was the Creator of Love. His purpose in coming to this world was to bring into being amongst men and spread abroad a new and wonderful love. No doubt there had been love of a certain kind before His actual coming amongst us, and no doubt that love had wrought wonders. But His love was different. It had special features. It was given for a special purpose. It was spread by means of His own choosing.

THE GREAT COMMANDMENT.

All this is perfectly clear in the history of our Lord's life and teaching. He Himself said that the great commandment was to love—to love God first and more than anything else, and to love our neighbour as we love ourselves. The love thus commanded, He said, would fulfil all the requirements of God's law, and comply with all the demands of His Prophets. He did not say that to love was the same as to do all other duties, but He did say that to love like this would make sure that all our other duties, whether to God or to our fellows, would be done.

And He not only commanded love in this way, but He taught and showed continually the fruits which would flow from it. In fact, unless we realize that all the time He was speaking He proposed to bring us into that heart of love, a great deal of His teaching becomes almost useless.

As an example of this, look at what He said about forgiving injuries. Of what use is it to tell people to forgive injuries, which they feel acutely, unless you first bring their hearts into a forgiving state? Or take what He said about blessing our persecutors, and praying for those who are spiteful towards us. What possible good can it be to tell anybody to do that unless there is first some way of getting a new feeling towards those who wrong them?

CAME TO TEACH FRUITS OF LOVE.

So that, as I say, it was not only that He commanded us to love, but that He came to teach the fruits of that love.

But this brings me back to what I said at first, that He is the Maker of this love.

Now, consider a moment what Love is. It is not an action. It is not an opinion. It is not a confidence or a faith. It is not a hope or ambition. Love may produce many of these things, but it is something greater than any of them.

Nor is this love a mere emotion. It is not a feeling. It is not merely a spirit of kindness, or

generosity, or patience. It is not even mercy. No doubt some of these things are included in this love, and they all more or less proceed from it, but even taken altogether they do not make up the love that Jesus Christ came to Bethlehem and to Calvary in order to bring in.

The love that Christ came to proclaim is a Divine thing. It was God's working in our hearts, and joining His own love with our human love. We cannot say that the love Christ creates in us is all His own love. We cannot say it is all our love. It is a union of the two. It is the love of God firing the love of man, as the old verse has it:

"Come shed abroad a Saviour's love
And that shall kindle ours."

It is a Saviour's love, but it is our love. It is Divine, but it is human. It is Heavenly, but it is also earthly. It is so great that the Heaven of Heavens cannot contain it, and yet it is so simple that it can be born into the heart of the meanest miser that ever lived, and can be seen in the bare-footed slum child, who has scarcely known even a mother's love.

HOLY LOVE IN HOLY LIVES.

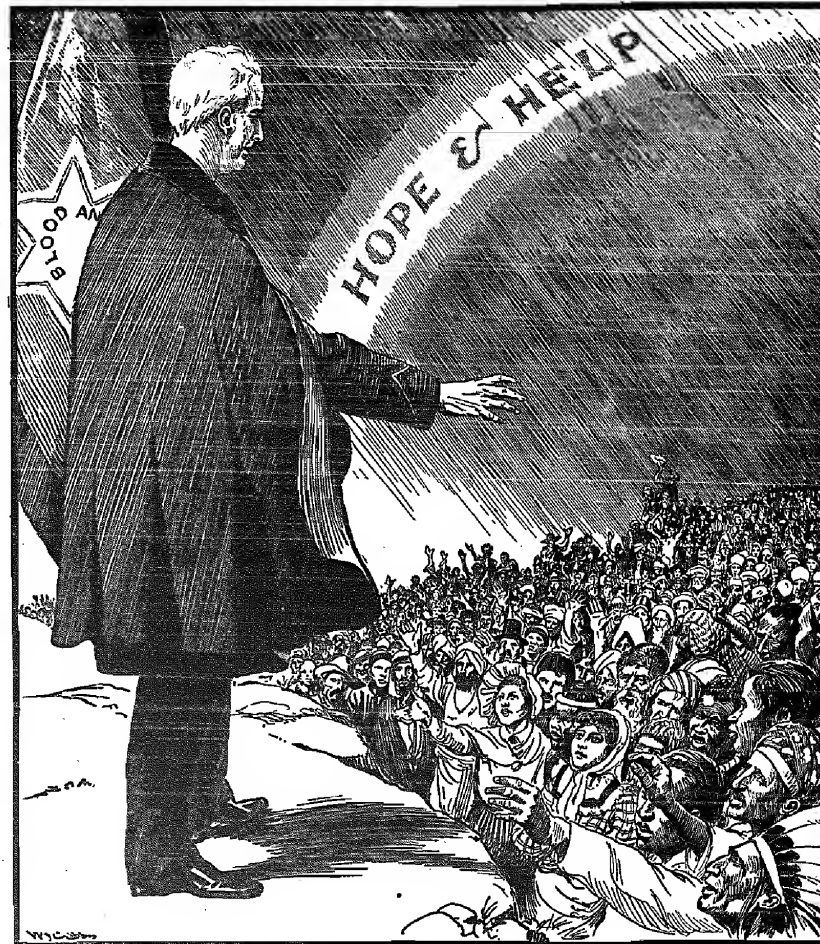
But it is a Holy Love. It is not merely an enlargement of earthly love, no matter how sacred, for earthly love has grave faults in it, and often much selfishness, and left to itself is an unholy thing.

The love Christ comes to create is a holy love, and so we never see it at its best in power and beauty except in those who have given themselves up to live a holy life. Here is one of the reasons which leads the Army to insist on a Full Salvation. It is only when men are cleansed from all sin that this holy love can be created in them. It is only then that it can be seen bearing those mighty fruits of righteousness and salvation, which Jesus Christ promised, and which again and again the Word of God declares.

My dear Comrades, I feel especially this Christmas time that it is the great work of the Salvation Army to encourage and to spread this holy love for God and man. I put God first, because he must be first. You remember Paul's exclamation: "Grace be with all them that love our Lord Jesus Christ in sincerity," and I would reverently repeat that blessing and say: Grace be with every Salvationist, blessings be upon every Corps and every Outpost, and upon every Institution that is helping to spread this love, and showing men how to receive Jesus as the Creator of love—love not only for Himself, but love for those whom He loved—for those whom He loved unto death; even unto the death of the Cross.

BETHLEHEM HAS A MESSAGE

CHRISTMAS BELLS CALL TO SERVICE AS WELL AS REJOICING



Shall the Salvation

The dwellers in darkness and the lost and suffering of all nations continually appeal for Salvation Army, would answer every cry with the sending of officers, but in order to do so must have supplies of men and money on which

[From the British "War Cry"]
earth to ransom mankind! Do they not remind someone that the claims of the sinking, suffering world upon his exchequer are measured only by the love of the Jesus of Bethlehem, who though rich the poor make become poor, upon the bare earth, and the lost and

1980-1981 **Masses at Uale Iku's Deathbed**

By Commissioner W. J. Richards, Canada East

The fact that it was thus Christ's birth was heralded to the world should be of great encouragement to the humble and poor. The announcement should also have the same effect on us Salvationists as it did upon these men at this midnight hour. It put them into action. If this message is true—and we believe it is—let us then show the belief which is in our hearts by the manner in which we act.

It Was Instant Action

They might have argued that it was very unwise to go at once—that they would be able to find their way ever so much better if they waited till morning, and that if they rested for the remainder of the night they would be so much stronger for the journey—the sheep might go astray or some wild beast break into the fold if they left them. But all these and every other consideration were put on one side, and they at once started for Bethlehem.

The result of the declaration of the angel was, that they said to one another, "Let us go!" People in this world encourage one another to seek pleasure. They say, "Let us go to the theatre—to the dance!" They encourage one another in politics and to trade, but what very small encouragement is given to those who follow Christ. On the other hand, we frequently hear that even those who profess themselves to be saved and love the Saviour, put difficulties in the way of the souls who have heard the call to give up all and follow closely in the Master's footsteps.

Cheer Those Who Fight

The shepherds put their words into practice and reached Bethlehem and found the child. Before, they had believed—now, they saw for themselves. Such an assurance always follows obedience to God's call.

"And the shepherds returned glorifying and praising God for all the things that they had heard and seen."

Let us go to Bethlehem, because in doing so a holy love will fill the Christian's heart, and a little of Bethlehem's compassion for the sufferings of humanity will come on him; for there lies the token of God's life-giving love to man—God wrapt in the form of a child, and revealed in the flesh. Although He was rich, He became poor. Ho Who was the Creator became as the created, to be able to dry its tears, heal its sorrows and bring joy into the world.

us go to Bethlehem! For there we see

Comparison for Humanity
Let us go to Bethlehem, and see there the Child Who is the Conqueror of sin, and then

ings we have heard and see

Let us, therefore, go to Bethlehem, and from thence to the poor, the sick and the suffering, and spread the word of love and life wherever we afterwards journey until we finish a life of service for God and humanity by hearing Him say "Well done!" as we enter the heavenly City, there for ever to repeat the story and rejoice over Bethlehem's victory.

∴ TWO TRANSLATIONS

"Ay, it is finished!" echoed the dying saint: "lift me up, place me at that window at my call where I have so often prayed to God. Now glory be to the Father, and to the Son, and to the Holy Ghost!" and with these words the beautiful spirit passed to the presence of the Eternal Trinity.

generant in its truths, the Bible has
through the instrumentality of the Army
become the guide of life. Our efforts in
every land encourage a regular study of
the Bible for personal spiritual help.

Amongst the other helpful means to this
end was the publication some years ago
by the Army's Founder at "The Salvation
Soldiers' Guide"—a little volume which

THE BELLS

THE BELLS

The Fire Bell sounds danger, and puts everyone on the alert. People in a burning building need saving. When I was a girl I saw a large building on fire, opposite

...practically the whole mine

where I worked. Every one was get out, and then two girls rushed back for something; they were caught in the building when it collapsed, and buried in its ruins. Girls are rushing to as certain destruction to-day; is there no hand stretched out to save?

The Telling Bell means death. Sin causes death to the soul.

The Christmas Bells ring for joy and



which our reproduction is made. In the work of giving God's Word to the people the Salvation Army has been prominent. The General is a Vice-President of the British Foreign Bible Society, and two years ago a translation of the Gospel of John into Kananese, this language of the people of China, on the borders of Tibet, by English missionaries, was associated with this published by the same firm.

Though there was no complete Bible in the English tongue before the days of Wycliffe's translation, and from very early times the Scriptures in the vernacular had been written in the North-Saxon dialect, nearly 1200 years ago the famous Wreccable Bude with his dying breath completed the translation of the Gospel of John into the Anglo-Saxon language. It was the touching story of this great labour

from the picture by J. Doyle Penrose.]

Passing on the Message of Redemption



[From the painting by W. Holman Hunt.]

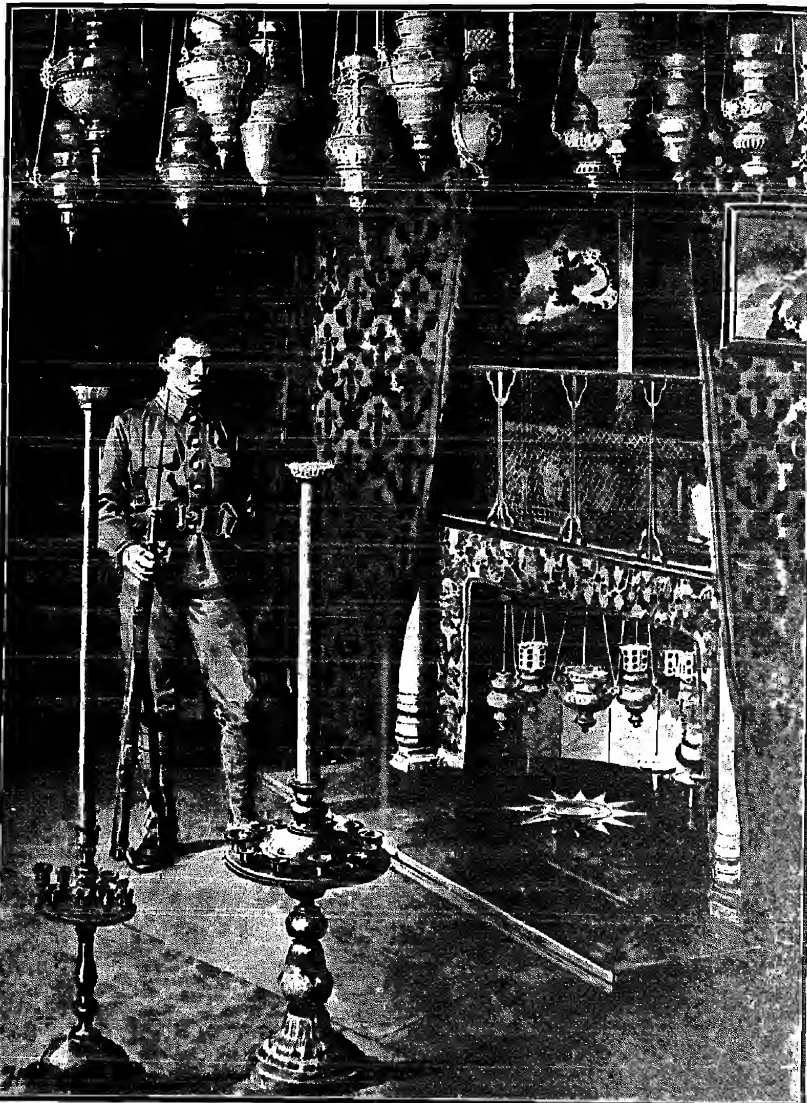
Joseph and Mary went a day's journey before they realized Jesus was not with them. Are you sure He is with you, now? Have you maintained intact the consecration which enthroned Him King of your heart and Ruler of your life? Are you where He can be with you?

THE FINDING OF THE SAVIOUR IN THE TEMPLE

"After three days they found Him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions."—*Luke II, 46.*

[By permission of the City of Birmingham Art Gallery.]

When they found He was not with them, Joseph and Mary sought diligently and sorrowing till they found Him. The restoration of Christ to His place in his or her heart and life is the most important matter in the whole world to the man or the woman who has lost Him?



Copyright "The Sphere." Drawn by F. Mafai.

Where Christ

Since Jerusalem was freed in 1919, a British guard has been placed over the spot where the manger stood in Bethlehem. A silver star marks the traditional site. The white manger, however, has been the subject of much controversy.

In the centuries before this sacred spot, under the star, was the manger of the Virgin Mary. Jesus Christ was born here. An event which caused the world to tremble. The manger was the scene of the birth of the Christ, the Son of God.

REDEMPTION THROUGH HIS BLOOD

By Commissioner Wm. Eadie, Canada West

HE was young. The train carrying me carried him also. He was a stranger to me, nevertheless. I was not so to him. It was noticeable that he was restless, and that his restlessness attracted attention to him. Some of his fellow travellers showed annoyance about it, and him. I wished he would settle down, and not move about so much, passing me to and fro as he walked in and out of the car. But if anything he grew more and more restless, until he asked at last if he might sit beside me. I consented and made room for him, wondering the while, why he desired to sit with me? Why should he single me out to sit with?

Met Him in Prison

I was not left long in wonderment; he quickly commenced to inform me. "You will not remember me, Commissioner," he said. I regretted having to tell him I did not. To which he quickly remarked, "I could not expect you to do so, as the last time I saw you, Sir, was in the B. C. Prison at C—"

I was there for illicit liquor selling, and you came and redeemed me." I thought I knew what he meant, as continuing his story he said, "You came with musicians from your Headquarters. We were incarcerated, when we heard the Salvation Army Band was coming, laughed, and had many a joke at the idea of Salvation Army musicians being able to give us entertainment. Our inclination and intention was to ridicule you all when you arrived."

"Well you all came. You may remember it was the day following Christmas Day. You played, and you sang, you invited us to join with you. Our expectations were exceeded. We were all silenced before you. You spoke to us, words, the kind of words which we were wont to hear in our early boyhood. Our hearts were touched. We were made ashamed of our previous thoughts and intentions toward you. At the time, we may not have known it, but we knew afterwards that many of our consciences were awakened. Things of the past, evil things, arose in our minds, and would not be silenced."

Presented with a Card

"When your service closed, we returned to our cells, to be presented with a card a few hours afterwards. A Christmas card, containing a wish, a prayer, and a proffer of friendship. I put mine away, and strove to forget the service and the card also, and in some measure I succeeded. In due course, however, but the memory haunted me. Soon afterward the Great War broke out. Being Dutch, I felt no responsibility to share in it. I thought it was an Englishman's affair, but I have since then come to think differently, and I am now on my way to the camp at R— to join one of the Battalions for France."

"And, Sir, I must tell you when I came to empty my trunk, to dispose of the things I had, and that I would not need as a soldier, my mother, who was beside me, discovered at the bottom of it your Christmas card. Its inscription was in my mother tongue, and she could read it, and as we did so together, my conscience was re-awakened and my memory aroused to the prison, the musicians, their songs, your words, and my sins. My mother, seeing my distress, spoke to me, as she had done so often through my life, and urged me to kneel there and then and give my heart to Christ. For a time I resisted her pleadings, but in the end, that night only three days ago, I knelt before Christ and gave myself to Him. And now I am going away a Christian and a

card, which I shall carry with me wherever I go."

His restlessness was all explained. He remembered me. He wanted me to hear his story, and when he had done so he settled down, and conversing with him, I sought for the rest of the journey to help and strengthen him in the Salvation of God which he had so recently found and was so much enjoying. Thus he went forth to war with all its attendant risks and dangers. Redeemed, not with silver and gold, but by the precious blood of Jesus Christ.

At this season of the year we think chiefly about the birth of Jesus. At another season we think about His crucifixion and His death. But birth and death together present to us the purpose of His Being. Why did He come? Why did He go? Was it not as the Apostle puts it "that he might redeem us"? And does not that signify redemption? The theme which is the idea of our Canadian Christmas War Cry?

"Who gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people for His own possession, zealous of good works."—Eph. 2: 8, 10.

Need of Redemption

We are told that to redeem is to purchase back, to rescue, to recover, to make good. And we know quite well that nothing of the kind can be done without effort, payment or sacrifice on the part of the redeemer, whoever he may be. We also know that there can be no redemption without need of it on the part of the redeemed. Applying alike to persons, places, or things. Lands encroached on by the sea or any other waters must be drained to be redeemed. Articles pledged must be bought back again by money. So man overcome by the powers and spirit of the world, or sin in many other of its many forms must needs be delivered by sacrifice, to be redeemed, and the incident related above illustrates the fact.

Human life is surely in a very unhappy condition, and that is to speak mildly of it. Look at its selfishness. Each one apparently striving to get the best of the other. May this not be truly said of men and nations alike. Look at its greed, its "striving for the mastery," its jealousies, its suspicions, its distrusts. Is the state of the world and of the people of to-day not very much like it must have been even as Israel was in the days of Isaiah the Prophet, when he said, "Ahi sinful nation, a people laden with iniquity . . . evil doers . . . forsaken the Lord . . . gone away backward." Does the fact of sin not manifest itself in these and in a hundred other forms?

There are some uncertainties in our human life. Man's resistance and unwillingness to accept Jesus and apply His teachings to the affairs of daily life, has led him backward as the Prophet says, until his mind has lapsed into uncertainty concerning God. Remember the world-wide acknowledgment of God's existence, of His Being, of His rule in the affairs of men, made only but five or six years ago, and notice the seeming forgetfulness of Him there is everywhere to-day. And yet, despite this, deep in the sub-consciousness of man, the fact is realized that GOD IS.

If therefore we say that men are unconscious of Him, and uncertain concerning Him, is there any uncertainty concerning SIN? There can be none. All sorts and conditions of men are accusing each other of it, seeking for their own class or party, as they term it, THEIR RIGHTS. But, and to relate, with but few exceptions, redemption is sought without a Redeemer, and thus the world con-

moves further and further from the solution of its own problems, and continues in its sin. The fact of sin in human life declares the need of a Redeemer.

Consider the Means of Redemption

The unhappy state of human life reveals the need of the Redeemer with startling clearness. All else having failed, and still continuing to do so, Governments, whether of the personal life or political by their actions admit the fact. Well then may Isaiah say, "The whole head is sick, and the whole heart faint." "Hear the Word of the Lord, ye rulers." "Wash you, make you clean, put away the evil of your doings." "Come now, and let us reason together," saith the Lord. And in this wise only does the Redeemer appear manifesting His plan of human redemption.

"Who gave Himself?" This is the fine exclamation of the Apostle. "He gave Himself. If the Hand of God is extended to sinful man, and is mystical? And it is; can there be any more comprehensive word to express it? I trow not. Jesus Christ, Who gave Himself to the world in the Virgin birth. Who gave Himself in the stainless purity of sinlessness of His life among men. Who was not affected in that purity by the shamelessness and sinfulness of the peoples of His day. And as a crown to the whole measure of His life in bodily form among men suffered and submitted Himself, indeed gave Himself to death upon the Cross of ignominy and shame. How much more than in these His giving was. Loneliness, friendlessness, homeless, He gave Himself. His sacrifice transcends all others. There has been nothing like His. He gave Himself."

"Long years ago upon earth ye dark and still, Rose a loud cry from a lonely hall: 'Where is the Father of our human clay? Christ our Redeemer passed His sweet childhood way.'"

A little child falls into the water. It is deep. The child is helpless. A strong man plunges in, and brings the little one safely to shore and mother's arms. It is the redemption of the child from death.

To Save Us from Sin

The world is a sea of sin, whose waves is death. Jesus, "gave Himself that He might redeem us from all iniquity and purify us unto Himself a people for His own possession, zealous of good works." Iniquity should be interpreted lawlessness, for that is in truth what is meant by the word. The purpose of Jesus in this wise the more clearly revealed. "Redeem us from all iniquity." Which means all lawlessness. Such redemption then signifies more than the forgiveness of sins, beautiful as that is. It embraces the forgiveness never-ending. Nor does it mean the passing away of penalty for sin only; it does mean that, but as iniquity, lawlessness bespeaks active resistance of God. So this Redemption means a complete change of nature, and deliverance from iniquity, that is from the evil of sin.

It leads up and into the blissful experience of possessing Christ and of being possessed by Him, and inspired by His indwelling to be zealous of good works. And thus He, who gave Himself, includes in His plan of redemption that we should just as readily and willingly give ourselves.

My comrade, friend, consider His giving. Consider what you owe to Him in return. The fields of the world "are white unto Harvest," the "Labourers are few." Redeemed you are possessed by Him. Possessing Him. Shall you not complete that redemption in your own life, and come to His Altar and there for weal or woe, give yourself, that you may live

STORY OF THE KHAN OF BETHLEHEM

In this Article is Traced the Romantic Connexion of the Place of the Saviour's Birth with Some Worthies of the Old Testament

WITH the frayed of Jericho, begins the unparal-
lled romance of Bethlehem. The father of the
troops by right of his birth, as Joshua was
Captain by Divine right, was Hanneh, the Prince of
the tribe of Judah, in command of 70,000 warriors. He
was the head of the whole army as far as Jericho (Num-
bers X, 16), and being also brother-in-law of Moses and
Aaron (both of whom were now dead), he was in every
respect the chief and most important man in Israel that
day—apart from Joshua.

When the first moment came Hanneh saw the de-
struction of the city and the salvation of herself and
her house (see also Job XLV, 31) by virtue of the cer-
tified line and her faith in God. She might well (writes
Dr. Alfred T. Stenfield in "Where He Dwelt") from
which interesting house this article is taken, have her
heart filled with pride as she thought of her great
salvation, saved alive with her family out of the city,
and meeting on with her new friends in the conquest
of the Promised Land.

HEART PULL OF GRATITUDE

In the manner, the man who finds that God assures
his salvation, namely all his sins, and believes him from
Judgment by virtue of his faith in Christ, as he has
believed, has his heart full of joy and gratitude and his
mouth filled with praise at his wonderful deliverance out
of the city of destruction.

The land was at length conquered and to Judah
was allotted the ancient town of Bethlehem—Ephrath,
some six miles south of Jerusalem.

It almost amounts to a certainty, to those who know
the unbroken continuity of the East, that when we find
Bethlehem established there as the chief abode and landed
proprietor of the district (for the very name Bethle-
hem—house of bread—was derived from the far famed
fields of Elisha, which were Christ's field, that had no
parallel in Judah) that as he was the son of Hanneh,
the son of Neashon, the son of Neashon, the son of
Hanneh, that Neashon had his portion allotted to him
in Bethlehem. This would account of a house and
lands extending down the eastern valley and embracing
the celebrated fields of wheat and barley. Here, then,
the great warrior would rest, and his next concern would
be to choose a bride for his firstborn—Hanneh. All this
time there is no word whatever of Hanneh till she now
meets a dramatic re-entrance into our story.

Those who know how strictly in Palestine their
sons' wives were selected by their parents, and under-
stand the Eastern marriage customs, will see that the
Princess of Judah's son, Hanneh, must have a suit-
able mate of his own rank in life—some Princess, per-
haps, from some other tribe, but in any case, one of
pure fertilized descent, of unblemished ancestry, and of
high degree.

LOVE WAS THE REAL MOTIVE

It can well be imagined, therefore, with what sur-
prise, encountering almost to consternation, the name
would circulate in Bethlehem that young Samson was
about to be wedded to Hanneh, the daughter of the
King of Judah's son, Hanneh, must have a suit-
able mate of his own rank in life—some Princess, per-
haps, from some other tribe, but in any case, one of
pure fertilized descent, of unblemished ancestry, and of
high degree.

Bethlehem today is a smiling town on the Judean
hills some fifteen miles south of Jerusalem. It is
bordered by Jordan, and twelve to fifteen miles west of
the Dead Sea. The distance from Hanneh to the Dead
Sea is not far from 100 miles. It is in a land where the
rate of travel is three miles an hour instead of thirty.

as in ours, these miles must be multiplied by ten to
represent the real time it takes to get from one place to
another.

This little town, called since the days of Neashon
"Bethlehem-Judah," has always been a place of some
importance with some special occupation. As soon as
the temple was built an Mount Moriah the weaving of
wool was the chief occupation of the town.

When the first moment came Hanneh saw the de-
struction of the city and the salvation of herself and
her house (see also Job XLV, 31) by virtue of the cer-
tified line and her faith in God. She might well (writes
Dr. Alfred T. Stenfield in "Where He Dwelt") from
which interesting house this article is taken, have her
heart filled with pride as she thought of her great
salvation, saved alive with her family out of the city,
and meeting on with her new friends in the conquest
of the Promised Land.

In the manner, the man who finds that God assures
his salvation, namely all his sins, and believes him from
Judgment by virtue of his faith in Christ, as he has
believed, has his heart full of joy and gratitude and his
mouth filled with praise at his wonderful deliverance out
of the city of destruction.

The land was at length conquered and to Judah
was allotted the ancient town of Bethlehem—Ephrath,
some six miles south of Jerusalem.

It almost amounts to a certainty, to those who know
the unbroken continuity of the East, that when we find
Bethlehem established there as the chief abode and landed
proprietor of the district (for the very name Bethle-
hem—house of bread—was derived from the far famed
fields of Elisha, which were Christ's field, that had no
parallel in Judah) that as he was the son of Hanneh,
the son of Neashon, the son of Neashon, the son of
Hanneh, that Neashon had his portion allotted to him
in Bethlehem. This would account of a house and
lands extending down the eastern valley and embracing
the celebrated fields of wheat and barley. Here, then,
the great warrior would rest, and his next concern would
be to choose a bride for his firstborn—Hanneh. All this
time there is no word whatever of Hanneh till she now
meets a dramatic re-entrance into our story.

Those who know how strictly in Palestine their
sons' wives were selected by their parents, and under-
stand the Eastern marriage customs, will see that the
Princess of Judah's son, Hanneh, must have a suit-
able mate of his own rank in life—some Princess, per-
haps, from some other tribe, but in any case, one of
pure fertilized descent, of unblemished ancestry, and of
high degree.

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hills some fifteen miles south of Jerusalem. It is
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THE INHERITANCE OF NAASHON

We must picture this town, built on some small
hill, one mile to the right of the great southern road
from Jerusalem to Hebron and Egypt, while just at
the spot where the road from Bethlehem joins that from
Jerusalem to Hebron and Egypt, which still marks the
site of the tent in which she died in giving birth to
Samson. The eastern wall of the town runs along the
foot of the hill that overlooks the fertile plain of
Bethlehem on the east, while on its northern slope, a
little above the plain and just outside the wall, stood
the lofty house of Boaz, slave of Hanneh and Hanneh,
being, as we have seen, chosen to believe originally the
inheritance of Neashon, Prince of Judah.

On this spot to-day stands the Church of the Na-
vision.

At nearly sixty years of age David had to flee from
Absalom his son over the Mount of Olives right away to
a northern city of refuge, Hebron in Gilead, the
other side of Jordan some 100 miles northwest of Jeru-
salem. Here he met with three great obstacles who came
for him, and one of them, David, came back with
him on his return to Jerusalem as far as the
Jordan. The King pressed him hard to come back with
him to the capital to take a place at the royal table
but it was David's eighth birthday, and he said
he could not come, but must return to be buried by his
father and mother's side in Gilead. He had, however,
a boy, Chimham, and him he offered to take his place.
So David returned with Chimham and treated him as
his own son, and commanded him to Solomon when he
died. Chimham, therefore, lived all his life as a son
of David, and the next mention of him is in Jeremiah
XXI, 17, where, naturally enough, we read of him in

connection with Bethlehem. It speaks of the "hab-
itation (or inn) of Chimham, which is by Bethlehem."
The site of Boaz and David's house was by Bethlehem,
and on the same situation, as far as we can be made out,
was the site of Chimham. It would thus appear that
the old home of David had become the possession of the
King's adopted son, and indeed there seems no other
way to account for the presence of Chimham in Bethle-
hem.

We must therefore suppose that David gave him his
house at Bethlehem, according to his promise to be
all he could for Chimham, to whom he became as much
attached, as to even his own message to Solomon (I
Kings II, 71) and thus we can readily see how Chim-
ham got his habitation there.

And that this was so appears the more probable in
that, as we know, the dwelling was large and spacious,
and well fitted to be converted into a khan or inn at
Chimham's death, as would appear from Jeremiah,

STARTING PLACE OF CARAVANS

A khan was a great benefit to a town, and we are
told this was one of great importance, as being the
starting-place of caravans to Egypt. To show a
khan to a town, however, was equivalent to giving a post
or a hospital row.

It seems clear, therefore, from the outlined al-
lusion and the situation of the house, that the house
of Hanneh, Boaz and Ruth, Jesse and David, after passing
into the hand of Chimham, was given to Bethlehem as
a khan bearing his name.

The occasion of its notice in Jeremiah is somewhat
remarkable.

It appears that at this time Jeremiah, of the Jew-
ish royal house, killed Gedaliah, the Babylonian Gov-
ernor of Judah, and fled to Egypt. He was a Jewish
leader, fearing the wrath of the King of Babylon, fled
with a mixed multitude, including the daughters of
Zadok, the Priests, and in some instances, even at five.
These meetings have been very popular, not only with our own
people, but also with our neighbors, and have been the
cause of many a sad and sorrowful ending.

One of these is an impressive sight:
The only light is that provided by the
candle which adorns the Christmas tree.
The Hall is crowded and on the platform,
dressed in white, are the children who
will presently sing their songs. The ser-
vice consists chiefly of singing and
prayer, with a little reading and a short
address by the Officer who leads it. The
singing by the children is always a great
attraction and never fails to make an im-
pression.

At night the candles on the Christmas-
tree are again lit, and a special service
held. The next day—called in Holland
"Second Christmas Day"—is generally
devoted to preparing meals for the poor.
In the large cities dinners are given,
either in our own halls, or in buildings
taken for the occasion; in the small
places bread for poor children are or-
ganized, while by almost every Corps
Christmas banquets or picnics are
given to poor families. In Amsterdam
alone, 2,000 Christmas dinners, each con-
taining sufficient food for five persons for
five days, are distributed in addition to
the many gifts of money and of the
of the following evening, on which occasion the
Christmas-trees are illuminated once
more.

Many people who have been attracted
to our meetings by the Christmas-trees
and the children's singing have been con-
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ing and new in mind.

It was Christmas Day, and a meeting
such as I have described was in progress.
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her garments were of good cut and ma-
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The Christmas Tree in Holland

POPULARIZED AND
PRESSED INTO SALVA-
TION SERVICE BY THE
ARMY



How Beautifully of Holland Open Christmas Day—Five O'clock in the Morning.
Morning Prayer Meetings are held at every Corps. These are commenced as early
as five o'clock. The Hall is lighted by the candles on the Christmas trees, and the
platform is filled with children dressed in white.

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was slaver of his work and had earned
good wages, she had been proud to be-
come his wife, but not long afterwards
was dismayed to discover that he drank.
It was not at all in the public house
till late at night, and nobody ever saw
him drunk in the streets. Nevertheless,
all the time, he drank on the sly, and his
drinking habits increased year by year.
till at last he became such a slave to the
grain that his constitution was un-
dermined, and he could no longer do his
work properly.

RECOVERED TO POVERTY
His employer got to know that he was
a secret drinker, and every day warned
him, but O. took no heed, or, rather, he
had become so lightly bound by his pas-
sion for drink that he could not

GOD'S WAY WITH A SOUL

A VERY HUMAN STORY OF HOW A GIRL FOUND SALVATION

lured to remark, "Got your Christmas
gimmie, eh?"

"Yes," I replied with a smile.

"BET aristocratic, ain't it?"

"What?" I queried.

"The aristocratic! High life."

"Not at all," I answered.

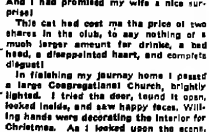
"Well, I'd make 'ers and have 'em in
the pet!"

"How do you know it's a him?" I con-
tinued.

"Not strong by 'st, guv'nor, to be a
fey!"

I began to think it was myself, and
when we got to Morgate Street I decided
not to go on to Old Street, but to slight
and go home from there, for the scene
was getting awful.

What a relief it was to reach the fresh
air! I thought I would pop up a side
street and have a look at my bird.
—Imagined! I opened the basket and
found it contained a dead cat, well advanced in decomposition!



how I longed to be good!

This cat had cost me the price of two sheep, the club, to say nothing of a much larger deer, and I remember the sad, disappointed heart, and complete disgust!

In finishing my journey home I passed a large Congregational Church, brightly lighted. I greeted the deer, found it again, and inside, and saw happy faces. Willing that I might be a drinker and a sinner, as Christmas. As I looked upon the scene, how I longed to be good!

PROMISE HAD FAILED

When I arrived home my wife said "I thought you promised me you would be a better man, and would bring me something nice!"

"So I did, my dear, but it hasn't come as I expected, but I don't tell her about the episode."

In association, her people, who were the essence of kindness, invited us round to a Christmas dinner, and I was with my father-in-law, who was a very good man, and said, "That's the sort of bird, Arthur, eh?" my thoughts wandered back to the Christmas of 1914.

Thank God for Salvation and to all my readers I wish a truly happy Christmas.

prayer, although I had forgotten the incident.

The following week, when I was doing my usual round of visitation and "war cry," telling, it happened to call at the home of a young couple who were dry and came at me in an awful rage, saying: "I want nothing to do with such folk as you, who pray such judgments down upon an innocent people!"

PRAYERS WERE ANSWERED

Yes, God did shake Skegway in a spiritual sense also, for our prayers were answered. The man and woman were saved, and amongst the number was a heathen murderer—James Crowdy, one of the worst. He gave himself up to the police. His action made a profound impression upon

the magistrate of that place, as well as the populace he died in the San Quentin Penitentiary, California, leaving a glorious testimony behind.

Previous to the conversion of Jim Hensz, however, I had left Skoway and was appointed to Spokane Headquarters, but in writing me recently the Adjutant, who had released in charge, said "I remember that Christmas—we had seven meetings; the day began with the sweetest singing under the window, outside the Hall, where we lived upstairs. Instantly composed the choir, and they sang 'When We Stand before the King!' The audience enthusiastically joined a Driscoll

REDEMPTION

I could go and point it, I thought. My consent, but 'till now I must not stay long.

I started it, but how long the road seemed! It was dark, and I was alone. I thought, but did not mind it. As I was I reached town, and, walking up the main street, I saw a young man in blue uniform. On his cap was a crown, and on his breast, "A. A. A."—big letters. As he came nearer I noticed he looked happy, and I thought, "He is a Christian, and he is a soldier, and a heavenly smile lit up his face." "CHP!" I thought, "I could be but half as happy as he, but what man glad is to be a Christian!" I thought, "I will go to that meeting was held, and want those to wait for it more, because I have seen a man who is a Christian, and a soldier, and a heavenly smile lit up his face." "CHP!" I thought, "I could be but half as happy as he, but what man glad is to be a Christian!" I thought, "I will go to that meeting was held, and want those to wait for it more, because I have seen a man who is a Christian, and a soldier, and a heavenly smile lit up his face."

The meeting was then spiced by singing some hymns from which I was used to in the Lutheran Church. A portion from the Bible was read, and then the pastor came forward to find that there was a word from God to me, but there seemed to be nothing—my heart was not stirred. I thought, "I will go to that meeting was held, and want those to wait for it more, because I have seen a man who is a Christian, and a soldier, and a heavenly smile lit up his face."

I gave every penny I had, and if I had had millions of dollars, how gladly I would have given it, if it could have been used for the same purpose.

At last there was an invitation given for those who wanted to go to the meeting, and I went to the meeting to pray. I walked right up. As they were praying for me the devil whispered: "You have sinning against the holy Ghost, and if you tell them they will not pray for you. What is the use? There is no salvation for you." I thought, "I will go to that meeting was held, and want those to wait for it more, because I have seen a man who is a Christian, and a soldier, and a heavenly smile lit up his face."

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This simple story runs contrary to many commonly held notions which have for their basis, the idea that since we are so small in the sight of God, in accordance with the standards of men, and that entrance to the Kingdom of Heaven is difficult or easy according to the degree one has or has not attained openly and fearlessly.

Men can only judge by appearances; God knows the heart, and there undoubtedly is often, many of us, a certain stubborn resistance to surrender to His claims behind the scenes in lives that are outwardly respectable. In that case, the knowledge of the knowledge of good and evil tends to come up to the standard of knowledge carries far greater condemnation than commission of evil where there is no light.

[illegible]

mercy. Thus I passed the first day and night, without food and without sleep. This was a Saturday. Now came the thought to me of the Salvation Army. It told them they probably could help me.

I had not dared to tell my parents as my sister about my awful condition. I now knew this was a trial of the Devil to drive me to it.

At last there was an invitation given for those who wanted to get saved to come up to the pentagon for prayer. I walked right up. As they were praying for me the devil whispered: "You have sinned against the Holy Ghost, and if you tell them they will not pray for you. What is the use? There is no salvation for you!" Oh, that enemy, My heart was so sorely grieved that I almost gave up. I had committed the unpardonable sin, I thought, and I told the Officers about it. They prayed and talked with me, but still seemed to believe I had committed the unpardonable sin.

SECRET

I must heart a continual crying and calling on God for mercy. Thus I passed the first day and night, without food and without sleep. This was a Saturday. News came the thought to me of the Salvation Army. It told them they probably could help me.

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SECRET

Certainty Better Than Wish

The Most Exasperating Spectacle

HOW TO BE HAPPY

Has Christianity Been Tried?

Failures That Must Be Acknowledged

Ourselfs and Those Who Help Us

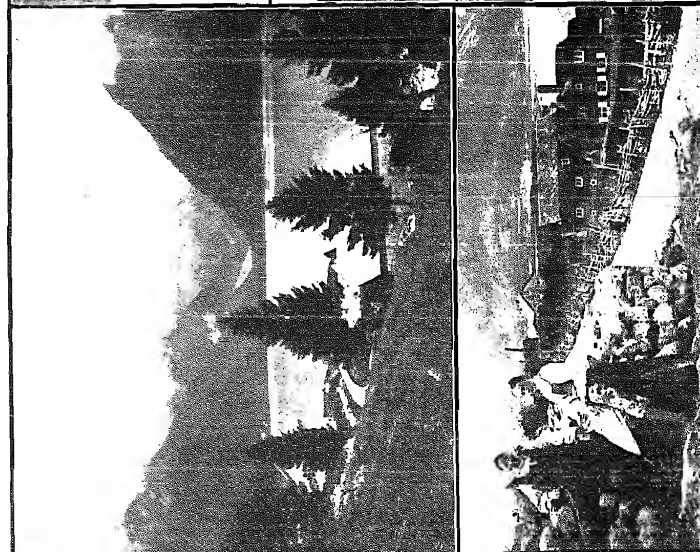
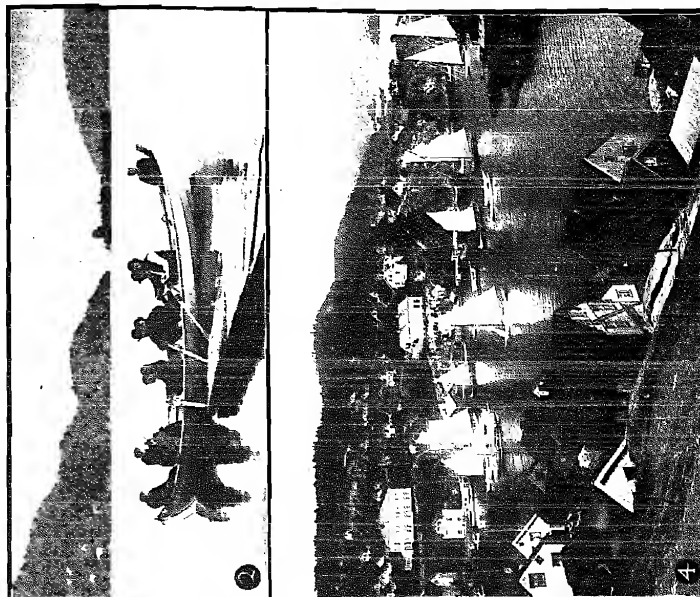
God bless all who forward the "Cry" and our other papers, and give them the greatest joy of all, the turning of men and women from sin to find Redemption.

MAGI AND MANGER

Special Opportunities for Service

¶ intending Candidates, or those desiring information on the matter, should write to the Candidates' Secretary at Toronto (20 Albert St.) or Winnipeg (317 Carlton St.).

Mountains and Fjords Beautiful Norway



world God has made, we have pleasure in reproducing these scenes. They are: (1) Fiorlandsfjord in Sogn; (2) a christening party crossing a fjord at Hardanger; (3) Lomsægen, Gudbrandsdalen, and (4) the seaport of Kragerø. The Salvation

Some of the best citizens of Canada hail from Scandinavia. "No wonder," said a comrade who was shown these photos, "they love the land of their birth." As a Christmas message of remembrance from across the sea to our Scandinavian readers:



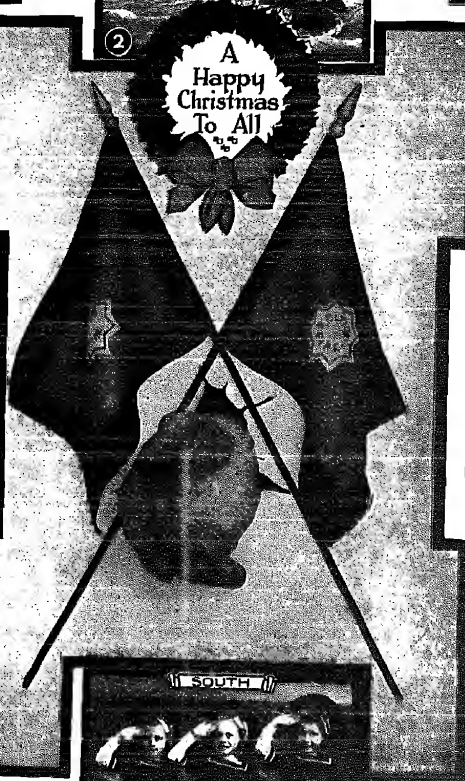
The Army of The Helping Hand



Ever Ready To Aid or Cheer



1 and 3—From the Morning of Life till Evening under the Army's care.
2—Crossing a Lapland Forest on the way to visit a distant Outpost.
4—Starving Poor of Pe Kin fed by missionaries.



5—Corner of a Rescue Home Workshop.
6—Receiving Cingalese Prisoner from Cael.
7—Salute from Young New Zealand—Liaison of an Army Home there.
8—With Java's Lepers.

